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radical issues between German and American sociologists, so much the better. Threshing out provincialisms on either side will eventually prove to have promoted a stable consensus. We venture to speak for the sociological profession in the United States in wishing for the *Kölner Vierteljahrshefte* a prosperous career, and in assuring the editors that their work will receive due attention on this side of the ocean.

ALBION W. SMALL

The Evolution of Revolution. By H. M. HYNDMAN. New York: Boni & Liveright, 1921. Pp. 406. \$4.00.

My author chose the title at the suggestion of a friend. It was a brilliant conceit, but it contains a promise which the book does not redeem. Nor does it justify the estimate in the publishers' announcement: "We consider this work as practically a history of economic, social, and political change from the immense antiquity of Communism to the present day, the most important contribution that has been made to the literature of this subject in the last fifty years."

The volume will be pleasant reading for many people who do not know when they are reading superficial writing. From the standpoint of critical social science it is neither "history" nor "evolution," in any responsible sense of the terms. A more appropriate title would be, "Some Outstanding Circumstances and Characteristics of Selected Revolutionary Episodes."

This is the sort of book which may well move the professional reader to profitable reflection upon the intellectual revolution now under way. The modern phase of it began in the same period with the industrial and political revolutions of the eighteenth century. It entered upon a novitiate with the coming of Darwinism. The variation of outlook and method so provoked has lately become self-conscious and articulate in the social sciences. With the adolescence of psychology and sociology perception of the thinness and inconclusiveness of nearly everything which has hitherto passed as social "science" is the initial evidence of new birth into the modern thought world. We are just beginning to have respectable inklings of what would be involved in proof of anything social, beyond the mere assembling of occurrences, or aspects of occurrences, in ways which tell more about the caprice of the assemblers than about the essential relations of the details assembled. The technique and resources of the social sciences are at present far below adequacy for solution of any of the difficulties which present themselves to the modern type of social consciousness as worth-while problems.

For instance, no one has ever made out with finality the metabolism of a single "social revolution." We have gossiped more or less exhaustively about certain of them. We have swelled sections of libraries about some of them. But suppose we feel the need of knowing the precise psychology and physics of enough groups in revolutionary throes to furnish a basis for even the imitation inductions out of which we are at present obliged to construct our hypotheses of social cause and effect. After we have taken account of the learned world's stock of information and interpretation we find that we do not know enough about a single revolution in human experience to make it available, without further inquiry, as a term in the sort of formula of knowledge which would satisfy present standards of scientific demonstration of an evolutionary process.

To the scholar, therefore, the book before us is no more than a stimulating exhibit of unsolved problems. How near right is tradition in its version of the true inwardness of the occurrences conventionally known as this, that, or the other "revolution"? The revolutionized social science, the relatively objective social science which in coming generations will take the place of that relatively impressionistic treatment of human experience that has thus far posed as social science, will realize that it inherits from our time a minute modicum of science, and an enormous miscellany of material for conjecture, with appalling lack of data which might be relied upon as containing the most dependable guides toward conclusions. This more sophisticated social science will approach such problems as this book suggests with more genuine and more decisive humility than has been typical either of the illiterate or of the lettered in the past.

From this point of view the attitude of Mr. Hyndman himself is a rebuke to his publishers. They have placed him in an unfortunate light by making an unintelligent claim for the book. For himself he says (Preface): "I am conscious of many shortcomings in my attempt to survey briefly the early institutions and subsequent development of mankind. But I hope it may induce younger men than myself to work out a more complete study of this great subject."

That men in future generations will work on the problems which the author has presented is beyond reasonable doubt. We would not deny that Mr. Hyndman has performed a service in the interest of investigation of these problems. The mere scheduling of them in chronological order stimulates curiosity as to their respective peculiarities and as to their interrelations. Mr. Hyndman has done more

than this. Assuming substantially the Marxian "economic interpretation of history," he attempts to reconstruct revolutionary periods from the beginning of private property to the present time. In this attempt he has brought more "revolutions" into focus, as forming a sequence, than any other writer whom we can recall. At the same time he has implied, but not proved (this remains a first-rate research problem), that an evolutionary nexus may be discovered between them. In support of that presumption he throws into relief, in the case of each, economic factors which, in many if not all instances, have received less than their due share of attention by the purveyors of tradition. To that extent the book is a plausible plea for reconstruction of history. In this light a still more accurate title than the one suggested above would be: "Neglected Economic Aspects of Certain Revolutionary Episodes."

ALBION W. SMALL

Social Evolution. By BENJAMIN KIDD. New edition revised, with additions. New York: G. P. Putnam's Sons, 1921. Pp. ix+404. \$2.50.

This is apparently a verbatim reprint of the second American edition of 1894.

The original (1894) edition was reviewed at length in this *Journal* under the title *Mr. Kidd's "Social Evolution,"* by Mr. John A. Hobson of London. (*AJSI*, 299-312, November, 1895.) Nothing has occurred meanwhile to impeach Mr. Hobson's estimate. His conclusions are indicated in the closing paragraphs as follows (pp. 311-12):

"What then is the interest and worth of this book? Setting aside the literary skill, which is considerable, and the thoughtful handling of many interesting modern topics which lie across the path of the argument, there is evidently something in Mr. Kidd's central theory which appeals strongly to a large number of fairly educated people. What is it? The answer, I think, is this: There has been a rapidly growing feeling, among large numbers of those who still cleave to the orthodox churches, that the intellectual foundations of religion have slipped away. They are not rationalists, most of them have never seriously examined the rational basis of their creed, but the disturbing influences of rational criticism have reached them in the shape of this vague, uneasy feeling. Now these people, morally weak because they have relied upon dogmatic supports of conduct, are ready to grasp eagerly at a theory which shall save their religious systems in a manner which seems consistent with modern culture.